

THE ISLAMIC DOCTRINE OF WOMEN

BILL WARNER, PHD

CENTER FOR THE STUDY OF
POLITICAL ISLAM

COPYRIGHT © 2010 CSPI, LLC
ALL RIGHTS RESERVED

ISBN 0-9795794-9-X
ISBN13 978-0-9795794-9-3

V 09.14.2016

PUBLISHED BY CSPI, LLC
WWW.CSPIPUBLISHING.COM

PRINTED IN THE USA

TABLE OF CONTENTS

PREFACE.....	v
OVERVIEW	1
THE WOMAN	7
MARRIAGE	14
SEX.....	25
BEATING THE WIFE.....	29
MOHAMMED'S WIVES	35
JEALOUSY	39
MOHAMMED'S FAMILY LIFE	45
SEXUAL SLAVERY.....	50
COMMENTS.....	54

This book is dedicated to the
millions of victims of jihad over the past 1400 years.
May you read this and become a voice for the voiceless.

PREFACE

THE CSPI TEACHING METHOD

The Center for the Study of Political Islam (CSPI) teaching method is the easiest and quickest way to learn about Islam.

Authoritative

There are only two ultimate authorities about Islam—Allah and Mohammed. All of the curriculum in the CSPI method is from the Koran and the Sunna (the words and deeds of Mohammed). The knowledge you get in CSPI is powerful, authoritative and irrefutable. You learn the facts about the ideology of Islam from its ultimate sources.

Story-telling

Facts are hard to remember, stories are easy to remember. The most important story in Islam is the life of Mohammed. Once you know the story of Mohammed, all of Islam is easy to understand.

Systemic Knowledge

The easiest way to study Islam is to first see the whole picture. The perfect example of this is the Koran. The Koran alone cannot be understood, but when the life of Mohammed is added, the Koran is straight forward.

There is no way to understand Islam one idea at the time, because there is no context. Context, like story-telling, makes the facts and ideas simple to understand. The best analogy is that when the jig saw puzzle is assembled, the image on the puzzle is easy to see. But looking at the various pieces, it is difficult to see the picture.

Levels of Learning

The ideas of Islam are very foreign to our civilization. It takes repetition to grasp the new ideas. The CSPI method uses four levels of training to teach the doctrine in depth. The first level is designed for a beginner. Each level repeats the basics for in depth learning.

When you finish the first level you will have seen the entire scope of Islam, The in depth knowledge will come from the next levels.

Political Islam, Not Religious Islam

Islam has a political doctrine and a religious doctrine. Its political doctrine is of concern for everyone, while religious Islam is of concern only for Muslims.

Books Designed for Learning

Each CSPI book fits into a teaching system. Most of the paragraphs have an index number which means that you can confirm for yourself how factual the books are by verifying from the original source texts.

LEVEL 1

INTRODUCTION TO THE TRILOGY AND SHARIA

The Life of Mohammed, The Hadith, Lectures on the Foundations of Islam, The Two Hour Koran, Sharia Law for Non-Muslims, Self Study on Political Islam, Level 1

LEVEL 2

APPLIED DOCTRINE, SPECIAL TOPICS

The Doctrine of Women, The Doctrine of Christians and Jews, The Doctrine of Slavery, Self-Study on Political Islam, Level 2, Psychology of the Muslim, Factual Persuasion

LEVEL 3

INTERMEDIATE TRILOGY AND SHARIA

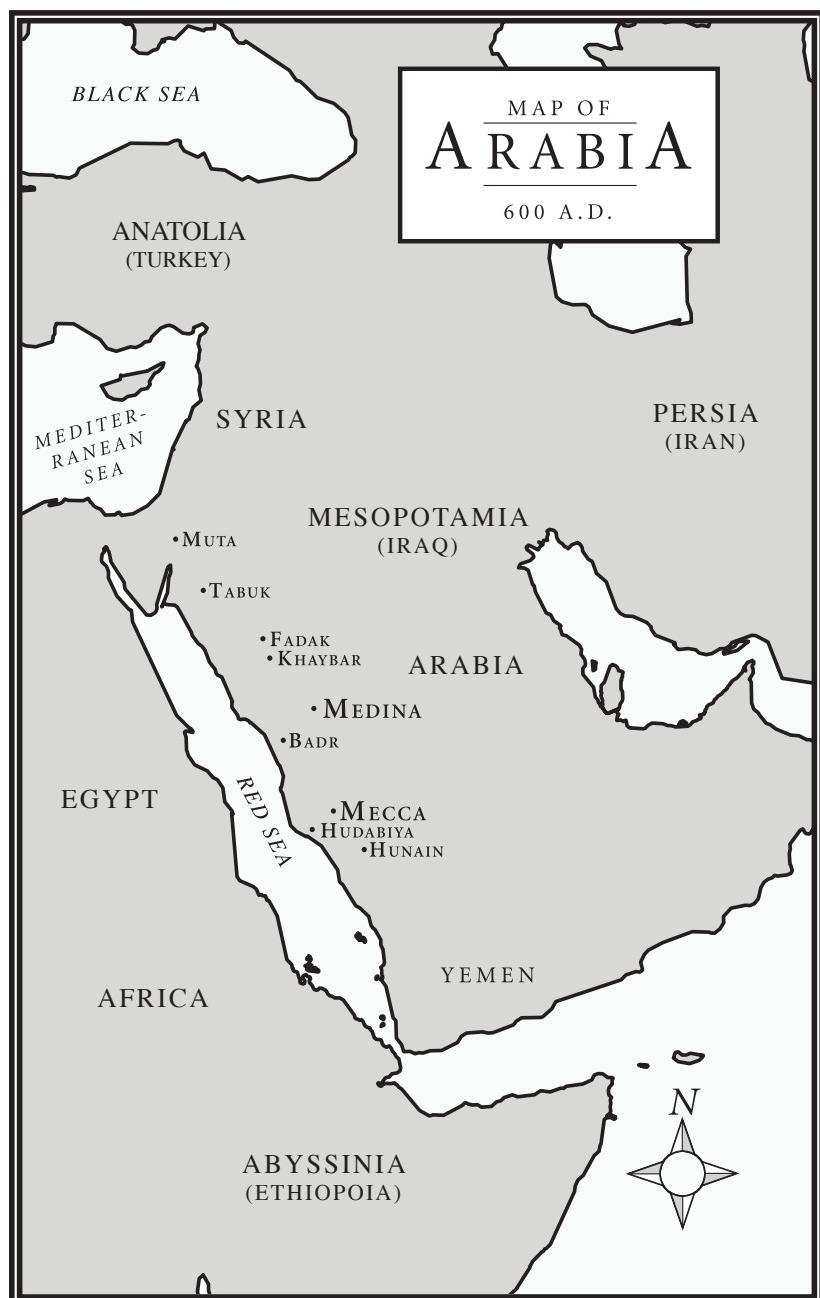
Mohammed and the Unbelievers, Political Traditions of Mohammed, Simple Koran, Self-Study of Political Islam, Level 3, Sources of the Koran, selected topics from Reliance of the Traveller

LEVEL 4

ORIGINAL SOURCE TEXTS

The Life of Muhammed, Guillaume; any Koran, Sahih Bukhari, selected topics, Mohammed and Charlemagne Revisited, Scott.

With the completion of Level 4 you are prepared to read both popular and academic texts.



OVERVIEW

CHAPTER 1

This book collects Islam's extensive doctrine of women as found in the sacred texts of Islam. Nearly every paragraph is taken from the most authoritative texts. What is found here is the very foundation of Islam and how women are treated in Islamic society.

THE ISLAMIC BIBLE—THE TRILOGY

Islam is defined by the words of Allah in the Koran, and the words and actions of Mohammed, called the *Sunna*.

The Sunna is found in two collections of texts—the Sira (Mohammed's life) and the Hadith (events in Mohammed's life). The Koran says 91 times that Mohammed's words and actions are considered to be the divine pattern for humanity.

A hadith, or tradition, is a brief story about what Mohammed did or said. A collection of hadiths is called a Hadith. There are many collections of hadiths, but the most authoritative are those by Bukhari and Abu Muslim, the ones used in this book.

So the Trilogy is the Koran, the Sira and the Hadith. Most people think that the Koran is the bible of Islam, but it is only about 14% of the total textual doctrine. The Trilogy is the foundation and totality of Islam.

FIGURE 1.1: THE RELATIVE SIZES OF THE TRILOGY TEXTS

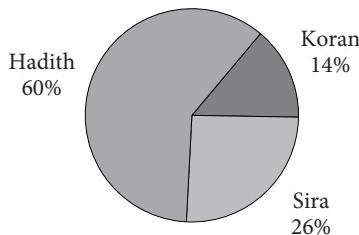
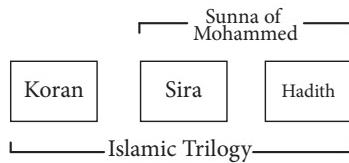


FIGURE 1.2: THE SUNNA OF MOHAMMED

No one text of the Trilogy can stand by itself; it is impossible to understand any one of the texts without the other supporting texts. The Koran, Sira, and Hadith are a seamless whole and speak with one voice. If it is in the Trilogy, it is Islam.

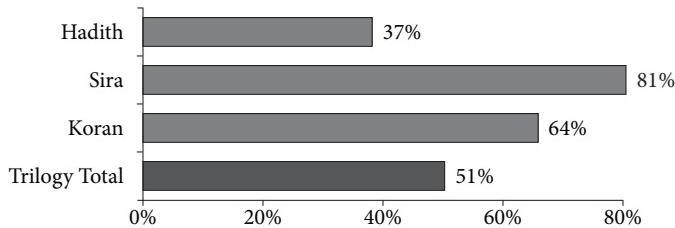
KAFIR

The word Kafir will be used in this book instead of “unbeliever”, the standard usage. Unbeliever is a neutral term. The Koran defines the Kafir and Kafir is not a neutral word. A Kafir is not merely someone who does not agree with Islam, but a Kafir is evil, disgusting, the lowest form of life. Kafirs can be deceived, hated, enslaved, tortured, killed, lied to and cheated. So the usual word “unbeliever” does not reflect the political reality of Islam.

There are many religious names for Kafirs: polytheists, idolaters, People of the Book (Christians and Jews), Buddhists, atheists, agnostics, and pagans. Kafir covers them all, because no matter what the religious name is, they can all be treated the same. What Mohammed said and did to polytheists can be done to any other category of Kafir.

Islam devotes a great amount of energy to the Kafir. The majority (64%) of the Koran is devoted to the Kafir, and nearly all of the Sira (81%) deals with Mohammed's struggle with them. The Hadith (Traditions) devotes 37% of the text to Kafirs¹. Overall, the Trilogy devotes 51% of its content to the Kafir.

¹—<http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevotedKafir.html>

FIGURE 1.3: AMOUNT OF TEXT DEVOTED TO KAFIR

Here are a few examples in the Koran:

A Kafir can be mocked—

Koran 83:34 On that day the faithful will mock the Kafirs, while they sit on bridal couches and watch them. Should not the Kafirs be paid back for what they did?

A Kafir can be beheaded—

Koran 47:4 When you encounter the Kafirs on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly.

A Kafir can be plotted against—

Koran 86:15 They plot and scheme against you [Mohammed], and I plot and scheme against them. Therefore, deal calmly with the Kafirs and leave them alone for a while.

A Kafir can be terrorized—

Koran 8:12 Then your Lord spoke to His angels and said, “I will be with you. Give strength to the believers. I will send terror into the Kafirs’ hearts, cut off their heads and even the tips of their fingers!”

A Muslim is not the friend of a Kafir—

Koran 3:28 Believers should not take Kafirs as friends in preference to other believers. Those who do this will have none of Allah’s protection and will only have themselves as guards. Allah warns you to fear Him for all will return to Him.

A Kafir is cursed—

Koran 33:61 They [Kafirs] will be cursed, and wherever they are found, they will be seized and murdered. It was Allah’s same practice with those who came before them, and you will find no change in Allah’s ways.

KAFIRS AND PEOPLE OF THE BOOK

Muslims tell Christians and Jews that they are special. They are “People of the Book” and are brothers in the Abrahamic faith. But in Islam you are a Christian, if and only if, you believe that Christ was a man who was a prophet of Allah; there is no Trinity; Jesus was not crucified nor resurrected and that He will return to establish Sharia law. Nothing in Christian doctrine agrees with the Islamic definition of what a Christian is.

Under Islam, to be a true Jew you must believe that the Torah is corrupt and Mohammed is the last in the line of Jewish prophets.

This verse can be seen as positive:

Koran 5:77 Say: Oh, People of the Book, do not step out of the bounds of truth in your religion, and do not follow the desires of those who have gone wrong and led many astray. They have themselves gone astray from the even way.

Islamic doctrine is dualistic, so there is an opposite view as well. Here is the last verse written about the People of the Book. [You cannot understand the Koran without knowing the principle of *abrogation*. The Koran has many contradictory verses. Abrogation says that the later verse is stronger or better than an earlier verse.] Since chapter 9 is the final chapter of the Koran, the last one written, it is the final word. It is stronger than all of the “peaceful” verses that precede it. It calls for Muslims to make war on the People of the Book who do not believe in the religion of truth, Islam.

Koran 9:29 Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya] and they are humiliated.

The sentence “They do not forbid...” means that they do not accept Sharia law; “until they submit” means submission to Sharia law.

In Islam, Christians and Jews are called infidels and “People of the Book”; Hindus are polytheists and pagans. The terms infidel, People of the Book, pagan and polytheist are religious words. Only the word “Kafir” shows the common political treatment of the Christian, Jew, Hindu, Buddhist, animist, atheist and humanist. What is done to a pagan can be done to a Christian, Jew or any other Kafir.

It is simple. If you don’t believe that Mohammed is the prophet of Allah, then you are a Kafir.

The word Kafir will be used in this book instead of “unbeliever”, “non-Muslim” or “disbeliever”. Unbeliever or non-Muslim are neutral terms, but Kafir is not a neutral word. It is extremely bigoted and biased.

THE THREE VIEWS OF ISLAM

There are three points of view in dealing with Islam. The point of view you have depends upon how you feel about Mohammed. If you believe Mohammed is the prophet of Allah, then you are a believer. If you don't, you are a Kafir. The third viewpoint is that of a Kafir who is an apologist for Islam.

Apologists do not believe that Mohammed was a prophet, but they never say anything that would displease a Muslim. Apologists never offend Islam and condemn any analysis that is critical of Islam as being biased.

Let us give an example of the three points of view.

In Medina, Mohammed sat all day long beside his 12-year-old wife while they watched as the heads of 800 Jews were removed by sword.² Their heads were cut off because they had said that Mohammed was not the prophet of Allah. Muslims view these deaths as necessary because denying Mohammed's prophet-hood was an offense against Islam, and beheading is the accepted method of punishment, sanctioned by Allah.

Kafirs look at this event as proof of the jihadic violence of Islam and as an evil act. They call it ethnic cleansing.

Apologists say that this was a historic event, that all cultures have violence in their past, and that no judgment should be passed. They ignore the Islamic belief that the Sunna, Mohammed's words and deeds in the past, is the perfect model for today and tomorrow and forever. They ignore the fact that this past event of the beheading of 800 Jewish men continues to be acceptable in the present and the future.

According to the different points of view, killing the 800 Jews was either evil, a perfect godly act or only another historical event, take your pick.

This book is written from the Kafir point of view and is therefore, Kafir-centric. Everything in this book views Islam from how it affects Kafirs, non-Muslims. This also means that the religion is of little importance. Only a Muslim cares about the religion of Islam, but all Kafirs are affected by Islam's political views.

Notice that there is no right and wrong here, merely different points of view that cannot be reconciled. There is no possible resolution between

² *The Life of Muhammad*, A. Guillaume, Oxford University Press, 1982, pg. 464.

the view of the Kafir and the Muslim. The apologist tries to bring about a bridge building compromise, but it is not logically possible.

MAXIM

Islam is primarily a political ideology. No action or statement by Islam can be understood without understanding its origins in the Trilogy. Any analysis, statement, or opinion about Islam is incomplete without a reference to the Trilogy. The Trilogy is the source and basis of all Islamic politics, diplomacy, history, philosophy, religion, and culture.

THE REFERENCE SYSTEM

This book is unusual in that it does two things at once. It is the simplest book you can read to learn about the real Mohammed. At the same time it is an authoritative biography because of the use of reference numbers. [Don't worry about these numbers. If you ignore them it doesn't make any difference. They are there in case you want to confirm what you have read or want to know more. The number allows you look it up in the source text. It is similar to a chapter/verse.] Here is an example:

I125 Mohammed made a decision that would have pleased Solomon. He...

The I in "I 125" tells you that it comes from Ishaq, the most authoritative writer of the Sira. The 125 is a reference number printed in the margin of the Sira. (*The Life of Muhammad*, A. Guillaume)

Other references within this work:

M123 is a page reference to W. Muir, *The Life of Mohammed*, AMS Press, 1975.

2:123 is a reference to the Koran, chapter 2, verse 123.

B1,3,4 is a reference to *Sahih Bukhari*, volume 1, book 3, number 4.

M012, 1234 is a reference to *Sahih Muslim*, book 12, number 1234.

THE WOMAN

CHAPTER 2

*5:92 Obey Allah, and obey the Messenger,
and be on your guard.*

- A woman's highest achievement is motherhood.
 - Men and women will be judged equally on Judgment Day.
 - The veil and clothing are to be used to conceal a woman's sexuality.
 - A woman's behavior during her menstrual cycle must be controlled by men.
 - Most of the people in Hell will be women.
 - Women are less intelligent than men.
 - Women have half the legal standing of a man.
 - It is an insult to say that Allah has daughters.
 - Islam forbids killing female children.
-

There is a major political division between Islam and the rest of the world. The political duality is:

dar al Islam (land of submission) and
dar al harb (land of war).

Islam's duality at the personal level is between the Muslim and the Kafir.

The major duality inside Islam is male/female. There is one set of rules for men and another set of rules from women. If there were no submission, then there would need to be only one rule: men and women are treated the same. If they are not to be treated the same, then many more rules are needed.

There is only one area in which men and women are treated equally—both sexes will be judged on the basis of their lives on Judgment Day.

There is not very much material in the Trilogy about females. Only about 9% of the Koran and about 12% of the Sira refers to females. The overwhelming amount of the doctrine is about men. But there is more than enough in the Trilogy to govern the smallest detail in the life of a woman from birth to death.

WOMAN AS MOTHER

There is only one way in which a woman is held to be superior to a man: if, and only if, a woman is a mother, is she held in higher esteem than a man.

Koran 46:15 We command man to show kindness to his parents. His mother bore and gave birth to him in pain. From birth to weaning is thirty months; when he reaches full strength at forty years of age, he says, "My Lord, open my heart so that I may be grateful for the favor You have given me and my parents and so that I will do the good works that please You. Be gracious to me in my offspring; I have turned to you and do surrender to Islam."

EQUALITY

On Judgment Day both male and female will be judged on the basis of what they have done in their lives. However, as it will become clear from the following material, since a woman must submit to the man in all things, she will be judged by how well she submitted during her life.

Koran 16:97 Whoever does good, whether male or female, and believes, We will certainly give a happy life, and We will certainly give them their reward for the best of their actions.

This next verse is the high point of Islamic relations between the sexes. Women will be “rewarded by their actions,” which must include submission to men.

Koran 9:71 The faithful of both sexes are mutual friends. They command what is just and forbid what is evil. They observe regular prayer, contribute regularly to charity, and they obey Allah and His Messenger. Allah will show His mercy to these. Allah is mighty and wise. Allah promised the faithful, both men and women, Gardens beneath which the rivers flow in which they shall abide, and blessed mansions in the Gardens.

THE VEIL

The veil has many manifestations, burka, purdah, hijab, but they are all methods of hiding and excluding the woman from society.

Here we see that young girls and menstruating women were secluded in Mohammed’s community.

[B2,15,88;B2,15,91]

Um Atiya said that on the Day of Id [a festival], women were told to come out behind the men and say Takbir and invoke Allah with them. Also included were the menstruating women and young virgins who would normally be in seclusion.

Mohammed's wives were all veiled. In the following hadith.

[B1,4,148;B8,74,257]

The wives of the Prophet used to go to a large open place to answer the call of nature at night. Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda went out at night and she was a tall lady. Umar said, "I have recognized you, O Sauda."

He said he desired that the women might be veiled. So Allah revealed the verses of veiling.

A woman should be hidden from all men who might have sex with them. Only their relatives and slaves can know their private lives.

Koran 33:55 *There is no blame on the Messenger's wives if they speak unveiled with their fathers, sons, brothers, nephews on either their brother's or sister's side, their women, or their slave-girls. Women! Fear Allah, for Allah witnesses all things.*

Here we see that the seclusion of the veil is all about sex.

Koran 24:60 *As for the unmarried women past the age of childbearing, they will not be blamed if they take off their outer garments, as long as they do not show their adornments [jewelry]. It will be better for them if they do not take them off, for Allah hears and knows all.*

MENSTRUATION

A menstruating woman is unclean and is restricted as to what she can do.

[B1,4,227;B1,6,304;B1,6,305]

A woman came to Mohammed and asked, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should take hold of the soiled place, put it in water and rub it in order to remove the traces of blood and then pour more water over it. Then she can pray in it."

Menstruation makes a woman unclean.

Koran 2:222 *They ask you about women's menstrual cycle. Say: It is a discomfort. Therefore, keep away from them during this time and do not come near them until they are clean again. But when they are clean, you may lie with them as Allah has commanded. Allah loves those who turn to Him and seek cleanliness.*

THE STATUS OF WOMEN

It is the nature of females that most of those in Hell will be women.

[B1,4,184;B1,12,712;B2,18,154;B2,18,156;B2,18,157;B2,18,159;B2,18,161;B2,18,162;B2,18,164;B3,40,552;B4,54,423;B7,62,125;B9,92,390]

[...]

Mohammed's followers then told him that during his prayer they saw him reach out with his hands and grasp something, and later retreat in horror. Mohammed replied, "I saw Paradise and stretched my hands towards a bunch of fruit, and had I taken it, you would have eaten from it as long as this world remains. I also saw Hellfire, and I have never seen such a terrible sight. I saw that the majority of the inhabitants were women." When asked why this was so, Mohammed replied, "They are ungrateful to their husbands and to good deeds. Even if you are good to one of them all of your life, whenever she sees some harshness from you she will say, "I have never seen any good from you.""

Mohammed also saw a woman in Hell being clawed by a cat. He learned that she had imprisoned a cat, neither feeding it nor allowing it to seek its own food, until it starved.

Women are less intelligent than men. They are also spiritually inferior to men.

[B1,2,28;B1,6,301;B2,24,541;B4,54,464;B7,62,124;B7,62,126;B7,76,456;B8,76,554;B8,76,555]

Once, after offering prayer at Musalla, Mohammed said to the women, "O women! Give alms, as I have seen that the majority of the dwellers of Hell were women." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you."

The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He replied, "Is not the evidence of two women equal to the witness of one man?" They agreed that this was so. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied that this was so. He said, "This is the deficiency in her religion."

The religion of a women is controlled by the man.

[B6,61,572;B7,62,120]

Mohammed once said "A woman should not engage in optional fasts without her husband's permission if he is at home."

Women are an affliction to men.

[B4,52,111;B7,62,30;B7,62,31;B7,62,33;B7,62,32;B7,71,649;B7,71,666]

Mohammed said, “If at all there is a bad omen, it is in the horse, the woman and the house.”

On another occasion, he had said, “I have not left any affliction after me more harmful to men than women.”

Women cannot help their flaws, so be nice to them.

[B4,55,548;B7,62,113;B7,62,113]

Mohammed said, “Treat women nicely, for a women is created from a rib, and is much like one. If you try to straighten a rib, it will break, so I urge you to take care of the women.”

A woman, a donkey or a dog can nullify prayers.

[B1,9,486;B1,9,490]

When told that a prayer is annulled if the praying ones are passed by a dog, a donkey, or a woman, Aisha said,

Do you make us women equal to dogs and donkeys? While I used to lie in my bed, the Prophet would sometimes come to pray facing the middle of the bed. I felt like it was wrong of me to remain in front of him while he prayed, so I would slip away slowly and quietly from the foot of the bed until I stopped feeling guilty.

Female leadership will lead to political failure.

[B9,88,219]

During the battle of Al-Jamal, Mohammed heard the news that the people of Persia had made the daughter of Khosrau their ruler. On this, he said, “A nation that makes a woman their ruler will never succeed.”

LEGAL

The longest verse in the Koran is about contract law (Mohammed was a businessman). The general principle in Islamic law is that it takes two women to equal one man.

Koran 2:282 Believers! When you contract a loan for a certain period, write it down, or to be fair, let a scribe write it down. The scribe should not refuse to write as Allah has taught him; therefore, let the scribe record what the debtor dictates being mindful of his duty to Allah and not reducing the amount he owes. If the debtor is ignorant and unable to dictate, let his guardian do so with fairness. Call two men in to witness this, but if two men cannot be found, then call one man and two women whom you see fit to be witnesses. Therefore, if either woman makes an error, the other can

correct her. Witnesses must not refuse to give testimony if they are called upon to do so; therefore, do not forget to record your debts in writing, whether they are little or much, along with the date on which they were paid. This is more fair in Allah's sight, as it ensures accuracy in proof and is the best way to avoid doubt. If, however, the transaction is one that occurs on the spot, you are not to blame if it is not recorded in writing. And have witnesses when you sell, and do not let harm come to the scribe or witnesses for it will be a sin for you if this occurs. And fear Allah and Allah will give you knowledge for He has knowledge of all things.

In this verse about estates, we have another application of the principle that a woman is half of a man.

Koran 4:11 *It is in this manner that Allah commands you concerning your children: A male should receive a share equal to that of two females, and if there are more than two females, they should receive two-thirds of what the deceased has left. If there is only one female, she will inherit half. The father and mother of the deceased will each receive a sixth of what is left if he has a child, but if he has no children, his parents are his heirs, and his mother should receive a third. If he has brothers, his mother will only receive a sixth, after paying his inheritances and debts. You may not know whether your parents or your children are more useful, but this is Allah's law. Allah is knowing and wise!*

THE DAUGHTERS OF ALLAH

In the Koran of Mecca, there are five references to Allah's denial of having daughters. The background is that there were three goddesses who were part of the worship at the Kabah of Mecca. The Meccans also said that angels were females.

Koran 53:19 *Do you see Al-Lat and Al-Ozza, and Manat [Arabic deities] the third idol? What? Do you have male children and Allah female children [Arabs called angels the daughters of Allah]? That is an unfair division!*
 Koran 53:23 *These are mere names. You and your fathers gave them these names. Allah has not acknowledged them. They follow only their own conceits and desires, even though their Lord has already given them guidance.*

It is evil to suggest that Allah has any partners, but it is even worse to imply that Allah has daughters.

Koran 16:57 *Glory be to Him! They wish for sons, and they say that Allah has daughters [the Meccans considered the angels to be the daughters of Allah]. If they receive news that they have a daughter, their face darkens and they are filled with anguish. They hide themselves from their people*

in shame. Should they keep the child in shame or simply bury it? What an evil choice they make for themselves.

Koran 17:40 *What? Has your Lord honored you by giving you sons while He has taken for Himself daughters from among the angels? Truly, you say a dreadful thing.*

BURYING DAUGHTERS

Islam claims to have greatly improved women's rights. Whatever improvement Islam made was a limited improvement since the Trilogy is eternal, universal and perfect. In short, whatever improvement Islam made in the condition of women 1400 years ago, is done. No more improvement to be done. "Eternal" and "perfect" do not allow for improvement.

We can see what female life was like before Islam by looking at Mohammed's wife Khadija. Before she met Mohammed, she was independently wealthy, ran her own business, owned slaves and other property, proposed her own marriage, inherited property, loaned money and was not secluded behind a curtain.

One of the ways that Islam claims to have improved the status of women is to prevent the "burying of daughters". The Koran states that very poor Arabs would bury female babies alive. Both the Koran and the Hadith condemn this practice.

[B3,41,591;B8,73,6;B8,76,480;B9,92,395]

According to Al-Mughira, Mohammed used to forbid idle talk, asking too many questions about religion, wasting money, not giving what should be given in charity, and asking others for something (except in great need), extravagance, being undutiful to mothers, and burying one's little daughters alive.

This is the Sunna of Mohammed

MARRIAGE

CHAPTER 3

*4:59 Believers! Obey Allah and obey His Messenger
and those among you with authority.*

- A Muslim woman has many regulations as to whom she can marry.
 - The woman receives a dowry.
 - The main element a woman brings to marriage is sex.
 - A woman must have sex whenever a man wants it.
 - Divorce is determined by the man.
 - A man may have up to four wives.
-

The marriage in Islam is not like that of Western civilization. Marriage is a civil contract exactly like any business contract. There does not even have to be a religious ceremony.

One of the great strengths of Islam is how it makes marriage and having children a center of Islamic civilization. Not only is marriage encouraged, but celibacy is condemned. Marriage is called half of a Muslim's religion. To be healthy and unmarried is to be a brother of Satan. When a Muslim reaches puberty he should marry.

[B7,62,173]

Mohammed said to Jabir, "If you enter your town at night after coming from a journey, do not enter upon your family till your wife shaves her pubic hair and combs her hair. O Jabir! Seek to have offspring, seek to have offspring!"

QUALIFICATIONS

A Muslim woman cannot be married against her will.

[B7,62,67;B7,62,68;B9,85,79;B9,86,98]

Aisha asked Mohammed, "O Allah's Apostle! Should women be asked for their consent to their marriage?" When he replied that they should, Aisha said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence expresses her consent."

A Muslim woman may not marry a Kafir. Pagan (not a Jew or Christian) women may not be married to a Muslim male.

Koran 2:221 *You will not marry pagan women unless they accept the faith. A slave girl who believes is better than an idolatress, although the idolatress may please you more. Do not give your daughters away in marriage to Kafirs until they believe, for a slave who is a believer is better than an idolater, though the idolater may please you more.*

THE CONTRACT

The marriage dowry is not refundable.

Koran 4:20 *If you want to exchange one wife for another, do not take anything away from the dowry you have given her. Would you take it by slandering her and doing her obvious wrong? How could you take it back when you have slept with one another and entered into a firm covenant?*

Marriage always includes the business of the dowry (mahr) paid to the bride.

A man may have from one to four wives and as many slave-girls as he wishes.

Koran 4:3 *If you fear that you will not be able to deal with orphan girls fairly, marry other women of your choice, two, or three, or four; but if you fear that you cannot treat them equally, then marry only one, or any of the slave-girls you have acquired. This will prevent you from being unjust.*

MARITAL SEX

The most important thing that a woman brings to the marriage is her vagina.

[B3,31,129;B7,62,81]

Mohammed said:

He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from looking at other women, and save his private parts from committing illegal sexual relations; and he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power.

He also said, “The stipulations of the marriage contract most entitled to be abided by are those with which you are given the right to enjoy a woman’s private parts.”

Allah curses the woman who resists sex.

[B4,54,460;B7,62,121;B7,62,122;]

Mohammed said, "If a husband calls his wife to his bed for sex and she refuses and causes him to sleep in anger, the angels will curse her till morning."

This next hadith and verse clearly give the status of a Muslim woman. A Muslim wife is always ready to have sex upon demand. It is her husband's right. Plowed fields is an Islamic term for the vagina, an interesting agricultural image.

M008,3363

Jabir said that the Jews had an expression which said, "When a man has sex with his wife from behind, their child will have squinty eyes." Consequently, the verse was revealed,

Koran 2:223 Your women are your tilth (plowed fields, vagina): go into your fields when you like, but do some good deed beforehand and fear Allah. Keep in mind that you will meet Him. Give good news to the believers.

M008,3365

Mohammed: "It is all right if a man wants to enter his wife from behind or from on top, but he should enter the vagina."

THE HOME

When a woman is out of the house, she should be accompanied by a relative. And the woman cannot have a man in her house who is not related to her if her husband is not at home. The sexuality of a woman is to be controlled at all times. Absolute control of a woman's sexuality in all of its forms is part of a man's ghira (pride, honor, self-respect and sacred jealousy).

[B2,20,192;B2,20,193;B3,29,85;B3,31,215]

Mohammed said that a woman is forbidden from traveling for two or more days without her husband or a Dhi-Mahram (a man she cannot marry by Islamic law).

It is the husband or father who determines who comes into the house. It is not allowed for a wife or daughter to exercise this choice. Exercising this power is part of a man's ghira (see next section, Jealousy and Honor).

[B1,2,53;B2,24,506;B2,24,518;B2,24,520;B2,24,521;B2,24,546;B3,34,279;B3,34,280;B7,6,2,123;B7,64,273]

Mohammed said, “You will be rewarded for whatever you spend for Allah’s sake even if it were a morsel which you put in your wife’s mouth.” As Mohammed told the wife of Abu Salama, this also counts for what one spends to feed one’s own children: “Spend on them and you will get a reward for what you spend on them.”

“If a lady gives meals (in charity) from her husband’s house without spoiling her husband’s property,” Mohammed added, “she will get a reward and her husband will also get a reward likewise, as will the storekeeper. The husband will get a reward because of his earnings and the woman because of her spending. The reward of one will not decrease the reward of the others.”

Also, Mohammed said that if a wife gives some of her husband’s property without his permission, he will receive half of the reward.

She may not fast without his permission if he is at home, and she must not allow anyone to enter his house without his permission.

The wife should always be allowed to go the mosque.

[B1,12,824;B2,13,22;

Mohammed said, “If your women ask permission to go to the mosque at night, allow them.”

If a man brings a new wife into the home, here is the law for the new wife.

[B7,62,140;B7,62,141]

It is Mohammed’s tradition that if someone marries a virgin and he already has a matron wife then he should stay for seven days with the virgin and then alternate between the two; conversely, if someone marries a matron and he already has a virgin wife then he should stay with the matron for three days and then alternate the two.

JEALOUSY AND HONOR—GHIRA

In this hadith we have the basis for a Muslim’s sense of honor and pride. The man rules the woman, and his status in the community depends upon how his women conduct themselves. Ghira is sacred jealousy, even Allah has ghira. Ghira is also self-respect and is the basis of honor killings. Notice that Saed’s threat to kill a man with his wife is not condemned, but supported. Violence in defence of a Muslim’s ghira is pure Islam.

[B8,82,829;B9,93,512]

Saed bin Ubada said, “If I saw a man with my wife, I would strike him with the blade of my sword.” This news reached

Mohammed, who then said, “You people are astonished at Saed’s ghira (self-respect). By Allah, I have more ghira than he, and Allah has more ghira than I, and because of Allah’s ghira, He has made unlawful shameful deeds and sins done in open and in secret.

And there is none who likes more that the people should repent to Him and beg His pardon than Allah, and for this reason He sent the admonishers and the givers of good news. And there is none who likes to be praised more than Allah does, and for this reason, Allah promised to grant Paradise to the doers of good.”

THE RIGHTS OF A WOMAN

Islam is very clear on a woman’s rights. Mohammed talked about this in his last sermon at Mecca. If a woman obeys her husband and never acts in a sexual manner towards another man (including being alone with another male), then she must be given food and shelter. [All quotes with the number starting with I are from Ishaq, the Sira.]

I969 Mohammed also told them men had rights over their wives and women had rights over their husbands. The wives were never to commit adultery or act in a sexual manner toward others. If they did, they were to be put in separate rooms and beaten lightly. [Stoning is the penalty in other hadiths.] If they refrained from what was forbidden, they had the right to food and clothing. Men were to lay injunctions on women lightly for they were prisoners of men and had no control over their persons.

Again, from the Sira, we have some more about a husband’s rights:

I957 Mohammed sent Muadh to Yemen to proselytize. While he was there he was asked what rights a husband has over the wife. He replied to the woman who asked, “If you went home and found your husband’s nose running with pus and blood and you sucked it until it was cleaned, you still would not have fulfilled your husband’s rights.”

DIVORCE, DEATH AND REMARRIAGE

Before there is a divorce, the families should try to resolve the problem.

Koran 4:35 *If you fear a breach between a man and wife, then send a judge from his family, and a judge from her family. If they both want to come to a reconciliation, Allah will bring them back together. Truly Allah is all-knowing and wise!*

There is a period of time called *iddah* that a woman must wait after the divorce before she can remarry.

[B7,63,256]

Ibn Abbas interpreted the Koranic verse 2.240 as a cancellation of the order that a woman must spend the period of iddah (mourning for one's husband) in her husband's house. He must provide for her to stay at his house for one year in his will, but if she leaves, his family is no longer obligated to care for her.

[B5,59,326;B6,60,52;B6,60,54;B6,60,55;B7,62,61;B7,63,239;B7,63,240;B7,63,241;B7,63,248]

Allah proclaimed that a woman separated from her husband by his death must wait for a period of four months and ten days (or three menstrual cycles) before she could marry again. This period, also required after a woman is divorced, is called the iddah, and was revealed in the verse:

Koran 2:232 When you have divorced a woman and she has fulfilled the period of waiting, iddah, do not interfere with her marrying a new husband if it has been agreed between them honorably. This is commanded for everyone who has faith in Allah and the Last Day; this course of action is more virtuous and pure. Allah knows and you do not.

Subaia, whose husband Sad died while she was pregnant, gave birth soon afterward and prepared herself for suitors. Abu As-Sanabil said to her, "I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allah, you are not allowed to marry unless four months and ten days have elapsed." That evening, Subaia went to Mohammed and asked him about this problem. He said that she was free to marry because she had already given birth to her child.

The sister of Maqil was married to a man who divorced her and remained away until she had completed her iddah. He then sought to marry her again, and this angered Maqil, who refused to allow the marriage. Then Allah revealed the Iddhah verse. Mohammed recited this verse to Maqil, and so he yielded to Allah's command.

The mahr is the dowry. It does not have to be returned, but here the wife returns the garden (mahr), and she gets to have her divorce.

[B7,63,197;B7,63,198;B7,63,199]

The wife of Thabit came to Mohammed and said, "O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I am afraid I would behave in un-Islamic manner and become unthankful for Allah's blessings." On that Mohammed

said, “Will you give back the garden which your husband has given you as mahr?” She said, “Yes.” Then the Prophet said to Thabit, “O Thabit! Accept your garden, and divorce her at once.”

This hadith gives an option of a semi-divorce. The “wife” has no sexual rights, but has a roof and food. Mohammed had two wives who “gave up their turn” in order to remain in the household, but had no sex with him. In their case, they also got an assured seat in Paradise along with all of Mohammed’s wives.

[B3,43,630;B3,49,859;B6,60,125;B7,62,134]

Aisha explained the meaning of the Koran verse:

Koran 4:128 And if a wife fears cruelty or desertion from her husband, then they are not to blame for coming to a mutual agreement between themselves, for peace is best, although people are often prone to greed. But if you do good and fear Allah; Allah knows all that you do. As hard as you try to treat all your wives equally, you cannot. Do not abandon one of them altogether, so as to leave her hanging in suspense. If you come to a mutual agreement and fear Allah, then truly Allah is forgiving and merciful. But if they separate, Allah will provide for the both of them from His abundance; Allah is vast and wise.

She said that it concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: “Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.”

There is an extensive amount of the Koran devoted to divorce.

Koran 33:49 Believers! If you marry a believing woman and divorce her before consummating the marriage, you do not have to wait out the prescribed term. Provide for her and dismiss her with honor.

This next verse allows for marriage to girls who have not reached puberty. The pregnant woman must wait until her child is born to get a divorce.

Koran 65:4 If you have doubt about your wives who have ceased to menstruate, the prescribed waiting period is three months. This length of time is also prescribed for young girls [wives] who have not yet menstruated. As for women who are pregnant, they must wait until they have given birth. Allah will make His command easy for those who fear Him. This is Allah’s command which He has sent down to you. Whoever fears Allah will be forgiven of his sins and He will increase his reward.

Koran 65:6 *Keep your divorced wives in your home according to your means, and do not injure them so as to make life unbearable for them. If they are pregnant, keep them until they give birth. After that, if they breast-feed their children, pay them and seek mutual guidance together. But if you cannot agree, hire a wet-nurse for the child.*

Koran 2:226 *Those who abandon their wives on oath must wait four months. If they decide to return, Allah is forgiving and merciful. If, however, they decide to divorce them, remember that Allah hears and knows all.*

Men are a degree above women in legal rights.

Koran 2:228 *Divorced women must keep themselves from men for three menstrual periods. It is not lawful for them to hide what Allah has created in their wombs if they believe in Allah and the Last Day. If they are in that state, it is better for their husbands to take them back if they want reconciliation. Women have rights similar to those of men in regard to justice, but men are a degree above them. Allah is mighty and wise.*

The history behind the following verse is not known. After the third divorce the woman must marry a second man and have sex with him. Then she and the second man get a divorce and then she can remarry the first husband.

Koran 2:230 *If a husband divorces his wife for a third time, it is not lawful for him to take her back until she has married and divorced another husband. Then if they return to each other, it will not be a sin for either if they can keep within the limits set by Allah. Such are the limits set by Allah. He makes them clear for those who understand. But if you have divorced a woman and she has fulfilled the period of waiting, then either keep her honorably or let her leave with kindness. You must not keep her to do her evil or take advantage for if anyone does that, he harms his soul. Do not mock Allah's revelations, but remember the grace He has shown you and the Scriptures and the wisdom He has sent down as a warning. Fear Allah and know that Allah is all-knowing.*

It is the man who determines how long the baby will nurse the mother.

Koran 2:233 *Divorced mothers should breast-feed their children for two full years if the father wishes for the child to nurse that long. They should be cared for and clothed by the father during this time. No one should pay more than they can afford. A mother should not have to suffer for her child's sake nor should the father, and these duties are the same for the father's heir. But if it is agreed upon that the child should be weaned, they should not be blamed. If you decide to have a wet-nurse for your children, there is no blame if you pay her fairly. Fear Allah and know that Allah sees everything you do.*

MORE ABOUT MARRIAGE

Temporary marriage still exists today with the Shia Muslims.

[B7,62,52;B9,86,90]

Mohammed told the men in this army that they were allowed to engage in a muta marriage, which allows a man and a woman to agree to marry temporarily. During such, the marriage would last for three nights, and if they want it to continue, it can, or they can separate.

Not long thereafter, Mohammed decreed that the muta marriage was unlawful. Mohammed also forbade shingar marriage, which is when a man marries the daughter of a man in exchange for marrying his daughter to the man, without exchange of property (a dowry). It is also called shingar when such a marriage occurs with an exchange of sisters.

There is an implication in this hadith that husbands do not betray their wives.

[B4,55,547;B4,55,611]

Mohammed said, "If it were not for Eve, wives would never betray their husbands."

When the Meccans came to Medina, they were poor and the Medinans had to care for them. Mohammed made each Meccan a brother to a fellow Medinan. Here we see how generous one of the Medinans was. Sad gives away one of his wives like a piece of property.

[B3,34,264;B5,58,124;B5,58,125;B7,62,47;B8,75,395]

When Mohammed made a bond of fraternity between Abdur-Rahman and Sad, who was a rich man, Sad said, "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you. I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period of divorce. Abdur-Rahman said, "May Allah bless your family for you."

While he was trading in the market, Abdur-Rahman encountered Mohammed bearing the traces of yellow scent over his clothes. Mohammed asked him, "What is this scent?" He replied, "I have married a woman." Mohammed asked, "How much mahr (marriage gift) have you given?" Abdur-Rahman replied that he had given either gold amounting to the size of a date-stone or an actual golden date-stone; the sources are unsure. Mohammed told him, "Arrange a marriage banquet, even if just with a sheep."

Since Mohammed married a virgin and matrons, he had practical advice to give on the matter of which type was good for what service. We have another reference of her shaving the pubic hair.

[B3,41,589;B4,52,211;B7,62,16;B7,62,17;B7,62,174;B7,64,280;B8,75,396]

Jabir was riding back toward Medina with Mohammed following a jihad battle and Mohammed asked why he was in such a hurry. Jabir said that he was newly married. Mohammed asked, "A virgin or a matron?" Jabir replied, "A matron." Mohammed said, "Why didn't you marry a young girl so that you could play with her and she with you?" Jabir said, "My father died and I have some young sisters, so I have married a matron so that she may serve them and teach them manners." On that Mohammed said, "May Allah bless you. That is good."

When they neared Medina and were going to enter it, Mohammed said, "Wait till you enter your home early in the night so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair."

A MARRIAGE STORY

There are many of these stories of how a Muslim used jihad for the purpose of getting the money for the mahr, the marriage dowry.

1990 A Muslim, Ibn Hadrad, was to marry and had proposed a dowry of 200 dirhams. He went to Mohammed and asked if he had such an amount. Mohammed said no. A man named Rifa was the head of the Jusham clan and was an enemy of Allah. So Mohammed sent Ibn Hadrad and two other men to get information about the tribe.

1990 The Muslims sneaked upon the Jusham camp and waited. To their good fortune Rifa left the camp to look for a lost shepherd. Ibn Hadrad shot him through the heart and the three Muslims then shouted, "Allah akbar," and charged into the camp with swords and the tribe fled. Ibn Hadrad cut off Jusham's head, took the livestock, and went back to Mohammed.

1991 Ibn Hadrad was given some of the livestock to sell and pay his dowry so he could consummate the marriage.

THE SHARIA LAW

The Sharia system of Islamic law is the practical conclusion of political Islam. It is also a way for the Kafir to see how the Trilogy forms the basis of not only for a religion but also for the most powerful political system in history. The Trilogy is both a political theory and a complete, detailed

code of law that covers contract law, banking, family law, insurance, criminal law, and foreign policy.

The following is a summary from a thirteen-hundred-year-old classic text, *The Reliance of the Traveller*.¹ Due to the fact that the Koran is considered to be unchangingly perfect and final, this legal code is unchanging and is still used today. Once you have read the Koran and the Hadith, you will recognize all of these laws. They are nothing more than a codified summary of both texts. The Sharia is the fruit of the doctrine of political Islam.

THE WIFE'S MARITAL OBLIGATIONS

It is obligatory for a woman to let her husband have sex with her immediately when he asks her; at home; and if she can physically endure it.

If sex will harm her, she does not have to comply.

THE HUSBAND'S RIGHTS

A man has all rights to his wife's body. He is entitled to take her with him when he travels.

PERMITTING ONE'S WIFE TO LEAVE THE HOUSE

A husband may permit his wife to leave the house for religion and to see her female friends, or to go to any place in the town. A woman may not leave the city without her husband or a member of her unmarriageable kin accompanying her. All other travel is unlawful.

The husband may forbid his wife to leave the home because the Prophet said, "It is not permissible for a woman who believes in Allah and the Last Day to allow someone into her husband's house if he is opposed, or to go out if he is averse".

THE CONDITIONS THAT ENTITLE A WIFE TO SUPPORT

The husband is only obliged to support his wife when she does not refuse him sex at any time of the night or day. She is not entitled to support from her husband when she does not obey him, even if for a moment or travels without his permission.

This is the Sunna of Mohammed

1. Ahmad Ibn Naqib Al-Misri, *The Reliance of the Traveller, A Classic Manual of Islamic Sacred Law* (Amana Publications, 1994).

SEX

CHAPTER 4

4:69 Those who obey Allah and His Messenger will live with the messengers and the faithful and the martyrs and the righteous. What wonderful company!

- Adultery is a capital offense.
 - Mohammed allowed female genital mutilation as an acceptable practice.
 - A woman should not enhance her appearance.
 - A woman should never be alone with any man who could be a sexual partner.
-

Sex outside marriage with another Muslim has serious consequences. Sex with a Kafir female does not have any strictures. Under no circumstances, including marriage, is a Muslim female to ever have sex with a Kafir.

[B1,10,504;B2,23,413;B6,60,209]

A man told Mohammed that he had kissed a woman. Through his Prophet, Allah revealed:

Koran 11:114 Observe prayer at early morning, at the close of the day, and at the approach of night, for good deeds drive away evil deeds. This is a warning for the mindful. Be patient, for Allah will not let the reward of the righteous perish.

The man asked Mohammed, "Is this instruction for me?" He said, "It is for all my followers."

When Maiz came to the Mohammed to confess adultery, the Prophet said to him, "Probably you have only kissed the lady, or winked, or looked at her?" He said, "No, O Allah's Apostle!" Mohammed said, using no euphemism, "Did you have sexual intercourse with her?" After he confessed to his crime, the Prophet ordered that he be stoned to death.

On another occasion, the Jew brought before Mohammed a man and woman who had committed adultery. He ordered both of them to be stoned to death near the place where the funeral prayers are offered beside the mosque.

SEXUAL MUTILATION

It is unfortunate that the term circumcision is applied to both the removal of the foreskin of the male and the removal of the clitoris of the woman. There is no comparison as to the effects. Circumcision does not destroy sexual pleasure for the man. However, removal of the clitoris of the female is akin to removal of the entire penis of the man.

[B7,72,777;B7,72,778;B7,72,779]

Mohammed said, “Five practices are characteristics of the ancient prophets: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits.”

This hadith refers to the circumcision of female genitalia. It assumes that both the man and the woman are circumcised.

M003,0684

An argument arose in Medina between a group of Helpers and Immigrants concerning bathing. The Helpers believed that bathing after sex was obligatory only if there is an ejaculation. The Immigrants believed that a bath is always obligatory after sex. Abu Musa said, “Let me settle the matter.”

He went to Aisha and asked and received her permission to speak. He said, “Aisha, beloved of the prophet, I want to question you about an embarrassing matter.” Aisha said, “Do not be shy. Speak to me as you would your mother.” Abu Musa then said, “When is a bath obligatory?” Aisha responded, “You have asked the right person. Mohammed has said that a bath is obligatory when a man is encompassed by a woman and their circumcised genitalia touch.”

Circumcision is part of the Sharia law. Here we have both the translation and an argument about the translation.

e4.3 Circumcision is obligatory for both men and women. For men it consists of removing the prepuce from the penis, and for women, removing the prepuce of the clitoris (not the clitoris itself, as some mistakenly assert).¹

However what the Arabic actually says is:

“Circumcision is obligatory (for every male and female) by cutting off the piece of skin on the glans of the penis of the male, but

¹ Ahmad Ibn Naqib Al-Misri, *The Reliance of the Traveller, A Classic Manual of Islamic Sacred Law* (Amana Publications, 1994).

circumcision of the female is by cutting out the clitoris (this is called Hufaad).

This deceptive translation obscures the Sharia law. It is a deception is called *taqiyya*, a form of sacred deception.

At the battle of Badr, we have a reference to the custom of removing the clitoris.

I564 Hamza fought until he killed Arta who was one of those who were carrying the standard. Then Siba passed by him, and Hamza said, ‘Come here, you son of a female circumciser.’ Now his mother was Umm Anmar, a female circumciser in Mecca. Then Hamza smote him and killed him.

The Sunna of Mohammed is that he never forbade the removal of the clitoris, a common custom of his day.

Sex is used to tell the doctrine of predestination. Islam has a dualistic theory about predestination. There is support for predestination and there is support for free will. Which is right? Both are right, that is the nature of duality.

[B1,6,315;B4,54,430;B4,55,550;B8,77,593;B8,77,594;B9,93,546]

Mohammed said:

Each one of you collected in your mother's womb for forty days, and then turned into a clot for forty days, and turned into a piece of flesh for a similar period of forty days.

Then Allah sends an angel and orders him to write four things upon you: your livelihood, deeds, age, and whether you will be of the wretched or the blessed in the Hereafter. Then the soul was breathed into you.

And by Allah, a man may do the evil deeds of the people of Hell until he is within arm's reach of Hell, but then that writing which Allah has ordered the angel to write takes precedent, and he will do the deeds of the people of Paradise and enter it. Conversely a man may do the good deeds of the people of Paradise until he is within arm's reach of Paradise, and then that writing takes precedent and he will do the deeds of the people of the Hell and enter it.

In Islam, the only males that a female should be alone with are those she cannot marry. This limits her male relationships to family members. School, sports, career, friendships, are all determined by this hadith. Islam always assumes that if a man and a woman are alone, it is about sex.

[B4,52,250;B7,62,160]

Mohammed said, “It is not permissible for a man to be alone with a woman, and no lady should travel except with her husband or a person whom she could not possibly marry.” Then a man got up and said, “O Allah’s Apostle! I have enlisted in the army for jihad and my wife is proceeding for the Hajj pilgrimage to Mecca.” Mohammed said, “Go, and perform the Hajj with your wife.”

Although this hadith is not about the sex act, it is about sexual attractiveness.

[B7,62,133;B7,72,815;B7,72,816;B7,72,817;B7,72,818;B7,72,819;B7,72,822;B7,72,826;B7,72,829;B7,72,830;B7,72,832]

Mohammed said, “Allah has cursed the lady who artificially lengthens hair and the one who gets her hair lengthened, as well as the one who tattoos and the one who gets herself tattooed.” Mohammed has also said that Allah curses women who remove hair from their faces, those who space their teeth on purpose for beauty, or any woman who changes features created by Allah.

Before sex, a Muslim should always pray for protection from Satan.

[B1,4,143;B4,54,493;B4,54,503B7,62,94;B8,75,397;B9,93,493;]

Mohammed said that when having sex with one’s wife, he should say, “In the name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching our offspring that you are going to give us.” If the man and his wife have a child as a result of that encounter, Satan will not harm it.

Homosexuality between women is treated more seriously than between men.

Koran 4:15 *If any of your women are guilty of lewdness [lesbianism], then bring in four of you as witnesses against them. If they admit their guilt, then shut them up in their houses until they die or until Allah makes some other way for them. If two of your men are guilty of an indecent act [homosexuality], punish both of them. If they ask for forgiveness and change their ways, then leave them alone, for Allah is forgiving and merciful!*

This is the Sunna of Mohammed